

THE Divine Punishment
WRATH TO COME,

DISCUSSED IN

THREE SERMONS,

WHEREIN

SINNERS ARE REPRESENTED AS OBJECTS OF DIVINE WRATH; THE CERTAIN-
TY, AND ENDLESS DURATION OF FUTURE PUNISHMENT, MAINTAINED
AGAINST THE DOCTRINE OF UNIVERSALISTS; THE WAY POINTED OUT,
AND SINNERS WARNED, IN PURSUIT OF THAT WAY, TO FLEE FROM
THE WRATH TO COME.

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THE author of the following sermons begs leave to say that necessity obliged him first to preach, and now to publish them. A report having circulated that he had forsaken the faith of the church with which he is connected, and embraced the doctrine of Universal Salvation; which he observed to produce uneasiness in the mind of some of his own congregation; rendered it, in his opinion, his duty to offer them his views on that subject, from the pulpit. The sermons were composed with no further view to publicity; but the inclemency of the weather, when they were delivered, prevented many from hearing them, who had heard the report, and wished to be satisfied as to the subject of it. For the sake of these, and to avail himself of an opportunity to declare explicitly, that the report is *wholly incorrect*, he ventures to usher these discourses to the public eye. Being hasty productions, composed under the pressure of parochial duties, he hopes the reader will peruse them with candor. The tenets and interpretations of the Universalists, which he has introduced, and animadverted on, in the following pages, are such as he himself heard delivered from their pulpit in this city, or collected from their publications;

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and he is conscious that he neither *felt*, nor *feels* an inclination to misrepresent them. He does not pretend to introduce these discourses to the public as a full refutation of their doctrine. To those of his readers who wish to view the subject in that light, he would beg leave to recommend the perusal of Dr. EDWARDS against CHAUNCY;....Mr. MARSON against CHAUNCY and WINCHESTER;....and Dr. STRONG against HUNTINGTON; in which works, the errors of the several schemes which those gentlemen have published to the world, are learnedly, solidly, and, he thinks, *fully* refuted.

SERMON I.

MATTHEW iii. 7.

WHO HATH WARNED YOU TO FLEE FROM THE WRATH TO COME?

THE Jewish prophets are exhibited as the watchmen of the people. To Ezekiel, his commission for the prophetic office was delivered thus : *Son of man, I have made thee a watchman over the house of Israel.* The watchman is appointed to give warning of danger ; for the same purpose the prophets were placed as on the walls of Jerusalem ; to reprove the people of every rank for their sins ; to thunder their reproofs home to their consciences ; *to cry aloud and spare not ; to lift up their voice like a trumpet, showing the people of God their sins, and the house of Jacob their transgressions,* Isa. lviii, 1.

Such was the commission and practice of the Jewish prophets. The last of their line, however, which was JOHN THE BAPTIST, was, herein, superior to them all. With equal courage and zeal, magnanimity, fortitude, and perseverance, he reprov'd even a tyrannical HEROD for sin ; and, the inhabitants of Judea, in terms of severe and pointed reprehension. The prophets before him had usually confined their warnings against sin to the subject of temporal punishments ; but he enlarges the scene of danger to which it exposes mankind ; and warns them, not only against the present inconveniences, but the *future dangers* which attend it. *Ye serpents, ye generation of vipers, who hath warned you to flee from the wrath to come ?*

What the Jewish prophets, and John the Baptist in particular did, in this respect, is the duty of christian ministers under the gospel dispensation. He who reads the Bible with the smallest degree of attention, will per-

ceive that both *CHRIST* and his *Apostles* did the same. For my part, I shall endeavor to copy after these bright examples ; and to discharge this part of my ministerial duty, by proving to you that *sinners* are *the objects* of divine wrath ; that this wrath is awfully *coming upon them*, and will *certainly* and *eternally* be *endured by them* if they die in their sins. But, as pity and compassion to the souls of our fellow-men, lead us to deplore this alarming destiny of sinners, I shall do what in me lies to prevent it, by pointing out *the way in which it can be avoided* ; and by seriously and affectionately *warning them* in pursuit of that way to *flee from the wrath to come*.

The danger from which sinners are here warned to flee, is called *the wrath to come*. But let it be remarked, that wrath is not only declared to be coming upon them ; but, is *already revealed against them*. The apostle says, *the wrath of God is revealed from Heaven against all ungodliness, and unrighteousness of men*. (Rom. i, 18.) It has been said, by a Universalist preacher, whom I, and some of you have lately heard, that, in this passage, the apostle only declares, that the wrath of God is revealed from Heaven against the ungodliness and unrighteousness of men, not against their persons. But permit me to ask, is it possible to conceive of ungodliness, or unrighteousness but in connection with men ? Or, is it possible that wrath could operate upon them as its object separate from the men who are their agents ? No ; I conceive it to be utterly impossible. The plain meaning of the apostle therefore in the passage, the meaning which common sense both suggests and approves, is, that the wrath of God is revealed against all *ungodly and unrighteous men*. To illustrate this interpretation, and to confute that above adverted to, let us produce a parallel, which we will couch in form as near to the words of the apostle as possible. *Certain pains and penalties are revealed in the statute laws of our country against all forgery and robbery of men*. Now what man in his senses, reading the laws of his country, and finding pains and penalties enacted therein against forgery and robbery, would ever conclude that our legislators only meant to

enact pains and penalties against these crimes and not against the persons committing them? Or, suppose a civilian were, in that way, to explain the text of the law before an honorable court; what would be the consequence? would he not be hooted at for his unreasonable sophistry, and barefaced absurdity? but such is the unaccountable capriciousness of many men, that they can hear the *word of God* thus insulted with perfect composure, and even with a high degree of satisfaction and delight!

The author of the above remark did not stop here. He proceeded to say, that the wrath of God is never revealed in the Bible against men, personally, only against their sins. If the Gentleman wished to be implicitly believed in all he said, it might possibly have answered his purpose to have made this assertion to a clan of Indians, to a horde of Hottentots, who never saw a Bible;....but to make it to men, who hold the Bible in their hands....who peruse it....and who, therefore, he could certainly not presume, were entirely unacquainted with its contents, was a piece of the most unsufferable assurance I have ever met with from a pulpit. I will produce you one passage from the Bible, after reviewing of which, you may judge to what degree of credibility the assertion is entitled :....the Apostle says, *We are sure that the judgment of God is according to truth against THEM WHICH COMMIT SUCH THINGS, (not against the vices, but against the persons who commit them.) And thinkest THOU this, O MAN, that doest these things, that THOU shalt escape the judgment of God?....who after THY hardness and impenitent heart, treasurest up to THYSELF, WRATH against THE DAY OF WRATH, and the revelation of the righteous judgment of God. (Rom. ii. 2....5.)* Seemingly sensible of the difficulty of this scheme, the Preacher endeavored to avoid it by saying, the wrath of God is revealed against *the body* of man, but that it never is, in the Bible, against his *soul*. This does not mend the matter in the least: the position is as unfounded in truth as the former. Let us look a little further into the same chapter of the Apostle, and we will find it as explicitly contradicted. *God will render unto every man according*

to his deeds....unto them who are contentious and obey not the truth, but obey unrighteousness, he will render indignation and WRATH, tribulation and anguish, UPON EVERY SOUL OF MAN THAT DOETH evil. If these passages do not express wrath against wicked men, personally, I question whether it be in the power of language so to express it. I know of no term in language sufficiently strong to express a due degree of censure for such assertions respecting the word of God: and certainly, a congregation, or a man, who can receive and be pleased with them, must be as stupid, and as destitute of moral principle, as the maker of them is rash.

This wrath, which is already revealed in the Scriptures against wicked men, the Text says is *yet to come*. It will come upon them in the calamities of this life. In these, God shakes the rod of his displeasure over the head of the sinner, and makes him feel the strokes of his wrath. He sends pale disease to torment him, causing the burning fever to flow through his veins, and the darting pain to twinge through his frame. He snatches away the tender blossoms of his family from his embrace, or the wife of his youth from his bosom; and often, in Providence, sends outward poverty to rush upon him like an armed man. All these events are expressions of Divine wrath against the sinner in this life.

This wrath will come upon him in a higher degree in the hour of death. Then the king of terrors will surprise him in his unprepared state to leave this world, or to meet his judge in the next. Then his uplifted arm shall strike the fatal blow, and convey the pang of death to the heart!.....Solomon says, the dying sinner is *driven away in his wickedness*. Like some weather-beaten bark, after having long encountered the boisterous contest of the elements, describes some hospitable region....some safe asylum; but, just as she is preparing to enter it, lo! some adverse cloud rising above the horizon, sends forth the direful blast, which hurries her again into the trackless deep, to contend with billows mountain high, and the bursting storm which threatens the affrighted mariner with momentary destruction;....so the soul of the sinner, lulled to sleep by fatal delusion, takes up its asylum in

the world, whose business or pleasures engross his chief concern. He raises his thoughts no higher...he looks no further; but says with the rich fool reported in the Gospel, *Soul take thine ease!* When suddenly, the cloud of divine vengeance rises....the irreversible mandate goes forth, *Thou shalt die!* The executioner of the sentence arrives....he seizes the victim. The sinner now feels the hard grasp of the iron hand of death....feels that he must die....O! could we enter into his feelings at this awful crisis, what distress and anguish should we realize! The veil torn off from the eye of delusion, he retrospects the backward horizon of life. My God! what is the prospect which it exhibits! Sins, rising upon sins, till the aggregate sum becomes more in number than the hairs of his head, meet his view! Eternity unfolds its awful prospects to him....presenting the Judge to view; the habitation of whose throne is justice and judgment! A cold tremor seizes him....he fears to approach the awful tribunal. How gladly now would he have his life protracted to a little longer span! How fearfully now the affrighted soul raves round the walls of her clay-tenement, and shrieks for help, but shrieks in vain. Death pursues her with arm uplifted to strike the dreadful blow! The blow he strikes....he strikes it as the messenger of wrath! See, the victim falls. He grows pale. His voice falters. His lips quiver; and on his quivering lips the fearful soul sits ready to depart! The expiring groan struggles in his bosom, which heaves with a keen pang of dissolution! He dies! Alas! he is gone....he is gone forever!....

Well were it for the sinner if this were his end; but wrath pursues him to the judgment of Almighty God. Here he shall be arraigned, and receive a just recompense of reward for the deeds which he had done in the body. Alas! how unprepared is he to meet the Judge who will judge the world, not with mercy now, but with strictest, with unmixed justice. In himself he has nothing to plead. He has never taken pains to secure an interest in the favor of the judge; but has slighted his will; disregarded his authority; trampled his laws under foot; and, in opposition to all his moral obligations

to God, has lived only according to the corrupt disposition, and desires of his own heart. For such an one, in judgment, is there a single ground to hope for escape from the indignant, condemnatory sentence of the Judge? There cannot be, while the Judge is just, and the judgment conducted according to truth. All the sinner's life has been one continued act of treasuring up wrath against the day of wrath, and the revelation of the righteous judgment of God; and in that great day, the accumulated burden of wrath will burst upon him in the terrors of divine vengeance. The apostle describes the consequence of this judgment on the wicked thus: *The LORD JESUS shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our LORD JESUS CHRIST, who shall be punished with everlasting destruction from the presence of the LORD, and from the glory of his power.* 2 Thes. i. 7, 9.

This leads me to observe, that, *in eternity* wrath shall come upon the sinner to the uttermost. Here is the point where the grand difference subsists between us and the Universalists. Some of these allow that sinners shall, in the future world, receive some punishment for their sins, but contend that it will be but of a limited duration. Others of them deny all punishment whatever. In the observations which I shall offer on this part of the subject, it will be seen that I totally differ from them both.

In opposition to those who deny all punishment whatever in a future state, I assert that *wrath shall come upon the sinner in eternity by his being subjected to actual personal punishment for his sins.* I pray you to favor me with a candid attention; while I strive to prove this position from the Scriptures, without wresting or torturing them to support my argument.

The method I shall take to establish this point shall be a fair and honest view of what the Scriptures have revealed on the subject. For it will occur to every one, that a subject so remote from our present experience and observation admits of proof only from the divine oracles, fairly interpreted and clearly understood. That the Scriptures assert the doctrine of future punishment, actual

and personal, to wicked men, I have thought a position to clear too be denied. It however is denied. Let us endeavor, therefore, to take the passages in which we conceive this doctrine asserted, under a fair and candid consideration. I will begin with a passage from Daniel xii. 2. *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt.* Our Saviour, in John v. 28, 29, speaks in terms so similar to these of the prophet, that I shall introduce the passage, before any remarks which may follow. *The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation.* These passages plainly assert a punishment, which they denominate by the terms, *shame, contempt and damnation.* To this punishment those who sleep in the graves....in the dust of the earth; and, who have *done evil*, shall arise. Consequently, it is a punishment which will be inflicted on them, and endured by them, *after their resurrection* from the dead. I may venture to assert, I think, with confidence, that this is the plain, obvious, sense of the words. Does this agree with the confident assertion of those who say, that, the sinner receives *all* his punishment in this world, and that there is *none* reserved for him in the next?....others have thought they espy an expedient to rid themselves of this difficulty, by saying, sinners are not punished personally in the future state, it is only *their sins* which undergo punishment! but think you, the gentlemen who embrace this scheme, can give any fair and reasonable interpretation of the above texts? can they tell us, fairly, how the *sins* of the wicked are *buried* in graves....in real graves of the dust of the earth? can they make it appear that sin is possessed of the *senses*, which it must have if it *hear* the voice of the Son of God? or can they prove that sin is at all capable of receiving any punishment whatever, abstractedly from the agent of it? Say, gentlemen, ye who assume the character of calling in question every man's understanding of the Oracles of God, but *your own*; can ye give us a fair solution of these diffi-

is consistent with the declarations of the prophet, and of our Saviour, that many, *i. e.* those who have done evil shall arise from the grave....from the dust of the earth, to shame, contempt, and damnation, or maintain in the face of them, that there is no punishment for sinners personally in a future state?

Allow me now to call your attention to other proofs on this subject, the force of which I have heard the gentlemen, against whose doctrine I am here contending, endeavor to explain away.

The first of these is *Matthew xxv, 31, &c.* *When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left....then shall he say unto them on the left hand, depart from me ye cursed into everlasting fire prepared for the devil and for his angels.* The manner in which the gentlemen, with whom we here contend, explain this passage to avoid the doctrine of future punishment to the wicked, is, by interpreting the goats to mean the devils; and Mr. Murray has gone so far in his remarks on the passage, as to say, that the Scripture no where designates men by the character of goats. It is a bold assertion....Let us examine for ourselves. I recollect something is said of a goat in *Daniel viii. 5*: *As I was considering, behold an He-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.* Of this vision the angel Gabriel gave Daniel the following interpretation, in v. 21, of the same chapter. *The rough goat is the king of Grecia, and the great horn which is between his eyes is the first king.* Now on Mr. Murray's scheme, that by goats the Scripture always means devils, the above vision of Daniel, with the explanation which the angel Gabriel gave of it, will infallibly prove that the devil personally, was the *the king of Grecia* intended. If this absurdity be not admitted, it must be understood, that, by the goat, who was the king of Grecia, a man is intended; or, that Mr. Murray's understanding in the Scriptures is

superior to that of the angel Gabriel; to admit which position, I would suppose, from the gentleman's dogmatical manner of proposing his opinions, would be extremely pleasing to him.

Let us examine the passage and see whether it will support this interpretation, that by the *goats* our Savior means *devils*. *When the Son of Man shall come in his glory, before him shall be gathered ALL NATIONS.* I do not deny that devils shall be brought to judgment; but I contend they are not mentioned in this passage. Let the gentlemen who wish to support the contrary, produce one single passage from the Oracles of God, in which *devils* are called a *nation*;....till they do this, the passage under consideration affords their doctrine no countenance at all. And, to the best of my recollection, there does not such a passage occur in the Bible. Still let us see whether the passage, taken by itself, will countenance the interpretation which they give it. To those on the *left hand*, who are called *goats*, the judge is represented, saying, *Depart from me ye cursed into everlasting fire prepared for THE DEVIL AND HIS ANGELS.* If the persons addressed in these words were devils, would this form of address be correct? Would not the judge more correctly address them thus: *Depart from me ye cursed into everlasting fire prepared for you?* Are not those on the right hand of the Judge addressed in this form, *Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world?* But mark the reason which is assigned by the Judge for their being driven with a curse from his presence. *I was an hungred and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.* It is truly ludicrous, on the Universalists' interpretation of this passage, to think that it is the office of devils to give meat to the hungry drink to the thirsty; to exercise hospitality to the stranger; to clothe the naked; and visit the sick and those who are in prison. This doctrine seems to make them a very good sort of devils indeed, by ascribing to them a possible benevolence, with which, I am sure, a devil's bosom was never inspired. The result of our ob-

servations on this passage, I think, is fairly this....that by the goats wicked men are intended; and that these, after the judgment, shall be punished for their wickedness, in that fire, which is prepared for the devil and his angels.

Another passage which has been treated in the same way, and the interpretation of which I myself have heard, is REV. xxi. 7. 8. *He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and (I have no objection to rendering the next word as the gentleman preaching on this text rendered it) the lascivious, the sorcerers, idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.* The preacher on this text aimed to prove that the first verse of the passage, *He that overcometh shall inherit all things, and I will be his God, and he shall be my son*, is not to be understood as describing the future happy state of good men, but as describing the victory, and consequent reward, of the Mediator. This interpretation was necessary to his scheme, which went to show that there is but one character of men in the world, (though various are the shades of that character) who shall be subjected to that destiny afterwards called *The lake which burneth with fire and brimstone, which is the second death.* Permit me to examine this part of his interpretation before I advance further. You will please to observe, that throughout the whole of this book, the person speaking to the apostle, was JESUS CHRIST. It does not occur to my recollection that the FATHER is once introduced as the immediate speaker. Let us attend to the context of this passage, and I think it will appear clearly that JESUS CHRIST is here the speaker. *And he that sat upon the throne (v. 5)....he who is represented (ch. i. 7) coming in the clouds to judgment; and (ch. xx. 11,) sitting on the great white throne of judgment; which can be none other than JESUS CHRIST, whom God hath ordained to judge the world in righteousness, (Acts xvii. 31) he said, Behold I make all things new. And he said unto me, write, for these words are true and faithful. And he said unto me, it is done. I am ALPHA and OMEGA, the BEGINNING and the ENDING....the*

same name by which he, (ch. i. 8) describes himself. To me it appears clear, as if written with a sun beam, that in this passage, JESUS is the speaker. Now in this light let us apply the following words in the preacher's interpretation, and the passage will read thus: JESUS said, he that overcometh shall inherit all things, and I will be his GOD, and he shall be my son....that is, in plain English, JESUS shall be *his own GOD*, and *his own SON*. Can any thing be imagined more absurd than such an interpretation?

I proceed to the next part of the passage in which it is declared, that the different characters mentioned, *shall have their part in the lake which burneth with fire and brimstone, which is the second death*. The gentleman here contended, in order to explain away the force of this passage as an argument for future punishment, that it does not mean that the characters mentioned shall *personally* endure future punishment in the lake which burneth with fire and brimstone, which is the second death. He formed his reasoning thus: The passage does not say they shall be *in* that lake, only they shall have *their part* in it. To illustrate his views of the passage, he introduced the following simile. If a company of fifty merchants are concerned in a ship costing fifty thousand dollars; each man's part in this ship would be as many thousand dollars as he possessed shares. But he contended, a man might thus possess his *part* in the ship without ever being personally *in* her himself. True; who would ever think of denying it? But permit me to examine this part of his reasoning. I think I discover, and can convince you of its fallacy. His simile is calculated rather to deceive than to enlighten the mind of his hearers. What agreement, in the nature of things, is there between a man's having a share of *property* in a ship, and his having a *part* in a lake burning with fire and brimstone, by which the passage at least, designs to express *some kind of punishment*? As the interpreter has set the example of illustrating this passage by a simile, I will follow it, and propose another, which, in my opinion, will exhibit the sense of it in a more correct point of light. Suppose the ship, introduced to us in the gen-

the man's simile, sailing on the Lake Erie, or Huron; that on board of her, are all her fifty owners, sustaining such character as those mentioned in the preceding part of the passage; being fearful, unbelieving, abominable, murderers, lascivious, sorcerers, idolators, and liars; the lowering cloud rises on the horizon, discharging the dreadful peals of rolling thunder, and emitting from its ignited bosom, vivid and incessant flashes of angry flame; down descends the rushing torrent, while the whistling winds loud howling sweep over the bosom of the deep; the waters are moved, and the seas run mountain high; the men mount up to the heaven, they go down to the deep, and their soul is melted within them at the awful contest of the angry elements; the weather-beaten-bark labors....she founders, and they are all consigned to the bosom of the deep, and meet a watery grave. What think you, my brethren, have not these sufferers, on this supposition, *their part* in the lake? And now to convince you that this simile is not fallacious, and calculated to mislead our ideas from correct scripture truth, permit me to refer you to a passage in the same book, (ch. xx, 15.) in which it is asserted that, *Whosoever is not found written in the book of life*, (and can you think it true that unbelievers, abominable persons, murderers, lascivious persons, sorcerers, idolators, and liars, are written in the book of life?) not only had a part in the lake of fire, but was actually and personally *cast into it*. The phrase can bear no other consistent interpretation, and with this interpretation it proves the certainty of future punishment.

The characters mentioned in the passage under consideration, shall have their part, (the preacher said,) in the lake which burns with fire and brimstone, which is the second death, for the purpose of *separating their sins from them* by means of *fire*; which, he contended, is of a purifying nature. For the proof and illustration of this idea, he introduced the words of the apostle Paul. *If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, what sort*

it is. *If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss, but he himself shall be saved; yet so as by fire.* (1 Cor. iii. 13....15.) The verse immediately preceding these, shows, that the *foundation* which the apostle here mentions is *CHRIST*. Now if any man build upon this foundation....if any man build *what* upon it? Why the place and occasion on which the preacher introduced the passage, show that he meant *good deeds* signified by gold, silver, and precious stones; and *evil deeds*, such for instance, as are mentioned in his text, fearfulness, infidelity, abominableness, murder, lasciviousness, sorcery, idolatry, and lying, which his application of the passage to his purpose, showed, that he understood by wood, hay, and stubble. Now according to the scheme against which we are here contending, in that day which shall be revealed by fire, these evil works shall be *burnt up*, so as that the agent of them shall be *purified* from them, and finally be saved so as by fire. My brethern, do you not in this interpretation see a Papistical face? Is not this doctrine an exact revival of the Papists' purgatory? His holiness....the Pope, and the great Babylon....the mother of harlots; are much indebted to this gentleman, for so zealously defending their cause, and supporting the source of their lucrative gain. The Universalists having made this grand stride towards Popery, will, perhaps, in their next step of improvement, furbish up the old *Mass-Book*, and begin as heartily to pray for the release of those who are passing through this purgatorial refining fire, as they now preach zealously that it shall finally refine and save them. And if they should do this, no man may charge them with impropriety; for, if their doctrine be true, it is very proper for them to pray for the accomplishment of all its objects.

I feel unwilling to dismiss this passage without first begging your attention to some observations on it, which may exhibit it in a more correct point of light than that in which it appears by the above interpretation of it. By the superstructure which the apostle mentions as being built by men upon *CHRIST* the foundation, I presume

deeds of no kind, but doctrines are intended. The preceding context affords a clear proof of the correctness of this interpretation. By the gold, silver, and precious stones, we are to understand the pure, and consequently only valuable, doctrines of the gospel. By the wood, hay, and stubble, those doctrines which corrupt the purity of the gospel, are intended. Now the day of judgment which is advancing, in which the veil shall be torn off from the face of error, as well as of delusion, shall make every man's doctrine manifest of what sort it is, because that day shall be revealed by *fire*...with the clearest display of *the light of truth*. Then shall the clear light of divine truth manifest which have been true doctrines of the gospel; and, as evidently detect and expose those which have been taught in the world as such, but were not. If, in the trial of that light, a man's doctrine be found uncorrupt, he shall receive a distinguishing reward as a good and a faithful servant; who, *Having the ministry of the gospel committed to him as he received mercy fainted not, but renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commended himself to every man's conscience in the sight of God.* (2 Cor. iv. 1,2)....On the contrary, if any man's doctrine shall not abide in the light which that day shall manifest, he shall suffer *loss* (which would not be the case on the Universalist's interpretation of this passage, for the separation of their sins from them, by means of fire, would be their *gain*)....he shall suffer the *loss* of that *reward*, which he whose doctrine is found pure shall obtain; *but he himself shall be saved*; because his errors were not fundamental....because he, as well as the other, built upon CHRIST, the only foundation. Yet, says the apostle, *he shall be saved so as by fire*...."with extreme difficulty, as a man whose house is in flames while he is in it, and who is, therefore, forced with great terror to escape (*διὰ πύρρος*) *through the fire*, sustaining the loss of every thing but his life."* If this interpretation of the passage be correct, as I apprehend it to be, it is evident, it has no concern with the exemption of the fearful, the unbelieving,

* Doddridge.

the abominable, the murderers, the lascivious, the sorcerers, the idolators, and the liars from future punishment; on which subject the gentleman offered it as proof.

Another passage in proof of the doctrine of future punishment to the wicked; the force of which the persons with whom we contest the point, endeavor to explain away by a novel interpretation, is the *parable of the tares*, contained in MATTHEW xiii. 24....30. *Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field; but, while men slept, his enemy came and sowed tares among the wheat, and went his way; but when the blade sprung up, and brought forth fruit, then appeared the tares also: So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? but he said, nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together untill the harvest; and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.* The interpretation which I have heard of this passage is this: That by the good seed which the man sowed in his field we are to understand the human nature; that by the tares, which the enemy sowed among this good seed, *sin* is intended; and that in the harvest....the day of judgment, sin shall be separated from the human nature....from all men, and entirely destroyed; while the nature to which it was attached....i. e. all men, shall be saved. This is the substance of the explanation which I have heard given of this parable. We will examine it. And, to this end, we may observe, that, of this parable, our Savior himself gives us the interpretation. If we find, therefore, that the Universalists' interpretation agree with his, then I subscribe to it with all my heart, and most cordially embrace it. If it do not agree with it, then, as *his* is infallibly right, *their's* must, consequently, be infallibly wrong; and respect both for CHRIST and for TRUTH will oblige me

to reject it. Our Savior's interpretation of the parable is thus: He that soweth the good seed is the Son of Man. The field is the world. The good seed are the children of the kingdom; but the *tares* are the children of the wicked one....wicked men....children of the devil, as is entirely plain from our Savior's address to the wicked Jews of his day, in John viii, 44: *Ye are of your father the devil, and the lusts of your father ye will do.* Now, says our Savior, as tares are gathered by the reapers and burnt in the fire; so shall it be in the end of the world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and *THEM*, i. e. those *MEN* who do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. On the Universalists' interpretation of this passage, may we not very pertinently inquire, Is *sin*, abstractedly considered, capable of *wailing*, i. e. mourning, and expressing sorrow? Has it *teeth* that it can *gnash* them in the punishment which they say it shall undergo? I confess on this scheme I cannot understand these words; and, I question much whether any one else can. But on our Savior's interpretation, every word is perfectly intelligible and plain. I wish, before I proceed further on this passage, to obtain your opinion on one point, that is, whether there is not an actual difference between the Universalists' and our Savior's interpretation of this parable? I know you will answer, yes; it is perfectly clear to every reader. Well; what is the language of this circumstance? Is it not as if the Universalists should say, 'JESUS CHRIST explain parables! It is enough for him to talk in parables. Let him not attempt to elucidate these dark sayings. This is beyond his capacity. Let him leave it to our superior understanding to interpret such intricate subjects!' This, tho' every man of sense, who is a sincere christian, would esteem it blasphemy, is the language which their practice in striving to set aside his interpretation by their own, fairly speaks!

I will trespass on your patience with a view of but one passage more, of which I have heard a very singular and curious interpretation. It is 2 Thess. ii. 11, 12, *For this cause GOD shall send them strong delusions; that they*

might believe a lie, that they all might be damned. The interpreter quoted the passage no further, and, for the present we will follow his example. The interpretation he gave to avoid it as a proof of future punishment was thus: 'For this cause God shall send them strong delusion, that they might believe a lie. Now what lie is it they are to believe under the influence of this delusion? He says, the question is answered in the next words of the apostle....that they all might be damned; for, said he, in terms the most positive and unqualified, *It is a LIE that any of the human race shall be damned.*' This was evidently designed as a stroke against those who hold the doctrine of future punishment; and whether designed or not in its aim, to be levelled even at the Universalists themselves, who hold the doctrine of limited punishment, as well as those who hold its endless duration, it evidently applies to them. In expression it is likewise a stroke bold and strong; but whether it speaks the true sense of the Apostle in the passage from which it is drawn, we will take the liberty to examine, and then to form our judgment for ourselves. We will read the passage in its connection from the 3d verse. *Let no man deceive you by any means; for that day (the day of Christ....the day of judgment) shall not come except there be a falling away first, and that man of sin be revealed.... the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himself that he is God....and now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let until he be taken out of the way. And then shall that wicked one be revealed, whom the LORD shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with all deceiveableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in un-*

righteousness. Now does this passage look any thing like an assertion that it is a LIE that any of the human race shall be damned? But does it not, on the fairest construction, plainly prove that some of the human race....such, for instance, who suffer themselves to be imposed upon by lying wonders, and by the deceivableness of unrighteousness; who receive not the love of the truth; who believed not the truth; and who had pleasure in unrighteousness....does it not, on fair construction prove that such of the human race shall be damned? The passage therefore certainly does not countenance, but flatly contradicts the gentleman's assertion that it is a lie that any of the human race shall be damned. But let us take up this bold and positive assertion as a separate proposition, and see how it will agree with the Scriptures in other places besides this passage of the apostle. I recollect our Savior says, Mark xvi. 16, *He that believeth not shall be damned.* Be damned! No, says the interpreter, *It is a LIE that any of the human race shall be damned!* I pray you, my candid hearers, to whom is the lie here given? The gentleman manifested great warmth of zeal to destroy the reign of false doctrine; but I appeal to every bosom which feels disposed to let common sense triumph over prejudice, whether the manner in which he has here advocated his doctrine have not a tendency to establish the reign of BLASPHEMY?....I leave reflections on this subject to your own minds, conscious that the doctrine which requires such aids to support it, cannot be received in any favorable point of light.

END OF FIRST SERMON.

SERMON II.

MATTHEW iii. 7.

WHO HATH WARNED YOU TO FLEE FROM THE WRATH TO COME?

AMONG men whose mental capacities, modes of early education, and prejudices are as various as the features of their face; it is perfectly natural to expect a great variety of discordant sentiments, on every subject which generally engages their attention. To this source we may trace the differences which subsist between statesmen on subjects of politics; between learned men on subjects of science, not absolutely demonstrable; and between divines on the various tenets of their theological creeds:....for jarring opinions have divided, and distracted the christian, as well as the learned and political world. In consequence of this, the great body of professing Christians are divided into different communions; avowing tenets, in many cases, diametrically opposed to each other; and, each allowing with respect to those which differ from their own, opposed to the Scriptures of truth....though all profess to prove their several doctrines by their authority. But the Christian world is not only divided into various communions....the same communion is often much divided among itself. It were easy to prove this with reference to several denominations. But as this discourse is concerned only with the sentiments of *Universalists*, I shall only notice the various sentiments which prevail among them. With regard to the circumstances of the final salvation of all men, they are divided into three distinct branches. This general denomination includes one branch which is not christian at all. These are the *deists*, who believe, that, such is the

benevolence of Deity, that he will save all men without any regard to the intervention of a mediator ; and that, without any assistance of divine revelation, the voice of nature, or human reason, is sufficiently clear and distinct, to direct all men to the attainment of future salvation. Though these deny the divine character of JESUS CHRIST, and treat his name with the most insulting and opprobrious epithets ; deny the divine inspiration....burlesque, and vilify the Scriptures of truth ; yet, Mr. Murray acknowledges them for brethren ; for with him, *our brethren the deists*, seems to be a peculiarly favorite expression. The next sect of Universalists differ from these, in professing a belief of the divine character, the mediatorial office of the Redeemer ; and in the necessity, and divine inspiration of the Scriptures ; but agree with them in asserting that all men will be saved without being subjected to any kind of personal punishment whatever in a future state. The third sect, agreeing with the former on the character and work of CHRIST, as well as on the necessity and divine inspiration of the Scriptures ; in opposition to them, contend, that sinners shall suffer punishment in a future state ; but, that the punishment which shall be inflicted on them is designed to produce a reformation in the subjects of it : and that, consequently, after the fiery ordeal with which they shall be exercised, shall have produced that effect upon them, and purified them from their sins ; they shall be released from punishment, and admitted to a state of happiness in heaven.

These are the several sects of Universalists, and the sentiments which they avow. In the preceding discourse (having left the deistical sect out of the question, they being not so dangerous to professing christians as the others) we have proved against those who deny all punishment whatever, that wrath is revealed against, and will come upon sinners....in the calamities which they shall suffer in this life....in the hour of death, when they shall be driven away in their wickedness....unprepared to leave this world, or to meet their destiny in the next....in the day of judgment, when the sentence of the righteous Judge shall pronounce and execute that wrath upon them ; and in eternity where wrath shall come upon

them to the uttermost, in real, personal punishment for their sins. I shall now proceed, against those who only allow a limited punishment in a future state,

To prove : *That the punishment of sinners in the future world will be of endless duration.* The doctrine which I shall here attempt to disprove, is, I acknowledge, far more tolerable than that which I have, I hope to your satisfaction, already confuted. That palpably contradicts some of the most explicit declarations contained in the Scriptures ;... destroys the very nature, and overthrows the whole foundation of the divine law, by removing the force of its penal sanctions ; opens the flood-gates of iniquity, by removing the restraint of fear from the sinner, by which the rein is thrown on the neck of every corrupt passion of his depraved nature ; and reduces the awful and righteous judgment of God to a mere mock representation of what, in fact, on that scheme, it is not. The scheme which I shall here oppose, though liable to *all* these objections in a *degree*, is *not wholly* liable to them. It does not contradict those passages of the word of God which declare the wicked shall be personally punished for their sins, though it restrains, or limits their signification ;...it does not entirely destroy the sanctions of the divine law, though it considerably weakens them ;...nor does it entirely encourage the licentiousness of the sinner, though it considerably weakens the motive which the Scriptures exhibit to deter him from it ;...it does not entirely reduce the judgment of God to a mock judicial procedure, but it restrains the sentence which shall therein be pronounced upon the wicked to a sense which the words, on fair interpretation, will not bear. These are the several advantages which this scheme of universalism possesses over the other. But I think it founded on incorrect views of the *nature of sin*, and of the *justice and goodness of God* in the *punishment of the sinner*.

It is material to the present argument to understand distinctly in what point of light the Universalists consider SIN. I will introduce their sentiment on the subject in the words of Dr. CHAUNCY, with whom, on this point, as far as I have become acquainted with their sentiments,

I believe they generally agree. He says....“In what point of light soever we take a view of sin, it is certainly in its nature a finite evil. It is the fault of a finite creature, and the effect of finite principles, passions, and appetites.”* This is the light in which he considered sin; and now follows the conclusion which he draws from this view of it. “To say that the sinner is doomed to infinite misery for the finite faults of a finite life, looks like a reflection on the infinite justice and goodness of God.”*....The whole stress of the argument rests upon this inquiry: Whether sin be a *finite*, or an *infinite evil*? It is of importance to examine this subject; for if sin be but a finite evil, the conclusion would be undeniably correct that it would be unjust in God to punish the sinner eternally for his finite offences. Considered subjectively as the mere act of a finite being, it would appear that sin is only a finite evil. But we are to reason on the heinousness of offences, not only from the state of the *subject*; but likewise from that of the *object* of them. For one person to insult, and manifest hostility against the reputation and life of another, of rank and condition in society equal to himself; is, unquestionably, a crime. But for him to offer the same insult, and manifest the same hostile intentions against the reputation or life of a prince....his lawful sovereign, is a more aggravated offence; because of the superior dignity of its object. Human laws, on account of this difference of dignity in the object of offence, would, therefore, consider the same act, which in the former case is but assault or defamation, to be high-treason in the latter. Now, sin is committed against God....an INFINITE BEING; and therefore, in this objective point of light, it is an infinite evil. Whatever objection may be offered to this argument for the infinite evil of sin, against that which may be drawn from the Savior's atonement, I think none can be fairly urged. That a just God was displeased at the sins of men, is, I think, on all sides of the question, admitted. An Infinite Being could not but exercise an infinite displeasure; for it must, certainly, be allowed as impossible for an infinite God to exercise a finite displeasure, as

* *Salv. of all Men.* page 361.

for a finite man to commit an infinite offence. But God was offended....infinitely offended at the sin of man ; and therefore, unless he was infinitely more offended than that sin deserved (to admit which idea would be to charge him with an infinite error) the evil of sin at which he was offended, must have been infinite.....Moreover, to atone for human crime, CHRIST died on the cross ; being made a curse for us. With the atonement which he made on the cross, the infinite justice of God was satisfied ; and the open testimony of its satisfaction was given by our Savior's resurrection from the dead. If infinite justice was satisfied, the atonement of the Savior, which made that satisfaction, must have been infinitely valuable. But was it necessary to make an atonement infinitely valuable for a finite offence ? Does not the infinite value of that atonement, prove the infinite evil of sin ? The finite evil of sin, must prove the finite merits of CHRIST, and that infinite justice was satisfied with a finite satisfaction, which is absurd ; or, the infinite justice of God, satisfied for human offences, by the infinite merits of the atonement, must prove the infinite evil of sin. For my part, I cannot but embrace the latter conclusion. Now if sin be an infinite evil ; and if those who die under its influence without an interest in the atonement, (as is the case with all unbelievers) shall be punished in the future state according to their demerits, as the Scriptures assert, it must be with an infinite punishment ; for an infinite evil can require no less : and for God to inflict that punishment upon them is not out of all due proportion, but exactly proportioned to the nature and magnitude of their offence. It is not unjust, but according to the strictest rules of distributive justice.

Dr. Chauncy pronounces the doctrine of eternal punishment a reflection on the *divine goodness*. This is a ground on which those who advocate the doctrine of Universal Salvation, declaim with the greatest air of triumph. ' Is it possible that a God, infinitely merciful and good....whose greatest property is *love*, can ever punish his creatures with eternal torments for their sins ? What parent could consign his erring child, for the punishment of his fault, to perpetual shame and misery ? Shall

a God infinitely good, be thought more inexorable and vindictive in his wrath, than a frail man of sinful passions?' Such appeals as this are made to the passions of men, to prove that God is so good that he will not.... that he cannot eternally punish men for their crimes. Let us examine the subject. The argument goes upon the supposition, that the damned, suffering punishment in the future state, are objects of divine pity, which must finally be wrought up in the divine mind to such a degree of compassion, as to induce him to deliver them from their misery and bestow eternal happiness upon them. But does this appear from the scriptures? I read that CHRIST....the Judge of mankind, shall be revealed from Heaven, with his mighty angels, in flaming fire, *taking vengeance* on those that know not God, and obey not the gospel of our Lord JESUS CHRIST, (2 Thess. i, 8.) Does this taking of vengeance on them look like an act of pity and love? If this be pity, it is certainly a strange kind of pity! Consider, further, how this vengeance will be taken on them. Our Savior tells us, it shall be by pronouncing them accursed, and inflicting on them the punishment of devils. (Matt. xxv. 41.) And the Apostle says, they shall be punished with everlasting destruction from the presence of the LORD, and from the glory of his power, (2 Thess. i. 9.) I cannot help thinking that a man must look through very deceitful optics, to see the subjects of this punishment, the objects of divine goodness. But after they have endured this vengeance for *ages of ages*, will not God regard their sufferings with pity, and in mercy deliver them from their miseries? If he have told us so in his word, I am positively sure I feel no inclination to deny it. But if he have made any declaration, which by fair construction, or obvious meaning, amounts to the contrary, I cannot admit that he will. The following is a passage which I consider in point to the present argument: *He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still*, (Rev. xxii, 11.) Now, the depravity or wickedness which is here mentioned, is the cause why the Judge shall come to take vengeance on sinners....why the curse shall be pronounced and executed upon them

in judgment. But this divine oracle tells us, that in eternity, the moral state of the wicked shall remain the same ;...that being found in judgment *unjust* and *filthy*, they shall, after it, remain so. If then, in judgment, they are not found objects of pity, as they ever remain after it in the same state, it is presumed they never can be. For, if in that character, God pity them not in judgment, but punish them ; to suppose that he will pity, and cease punishing them after *ages* of *ages*, they sustaining the same character, argues a mutability of character in God, inconsistent with his absolute perfection. To me, it appears, therefore, that, after the curse is pronounced against them in judgment, they can never be the objects of pity, but must always remain the objects of wrath. Moreover, the Apostle tells us, that, of unbelievers and wicked men, (the same characters whom CHRIST declares shall be damned, (Mark xvi, 16,) and the Psalmist, that they shall be turned into Hell, (Psm. ix, 17.) God *swears in his wrath they shall not enter into his rest*, (Heb. iii, 11....18.) Now this threatening, accompanied with the solemn oath of God, his veracity is concerned to fulfil. And therefore, as the unchangeable turpitude of their character renders them, unchangeably, the objects of wrath ; so the unchangeable veracity of the divine character, will lead him forever to exclude them from his rest. What then is the tendency of those florid and pathetic appeals which are so often made to our passions and sensibility, on the ground of the divine mercy and goodness, but to persuade us to believe that God is so merciful and good to the wicked in hell, as to become a mutable being like ourselves ? Nay, that such is the strength of his compassion to them, they still remaining *unjust* and *filthy*, that he will *deny* his *word*, and *falsify* his *oath*, to make a display of it to them ? Shall this appeal to the divine goodness, leading to such consequences, satisfy us that the doctrine which it is brought to prove, is true ? I confess, it as far from convincing me. No ; God is an unchangeable Being. If he hate wickedness to-day, he must hate it forever. He is as much concerned to maintain his veracity and the honor of his government, as his goodness. Nor is it any reflection on

his goodness, that sinners, who in this life despised the goodness of the FATHER in sending his Son into the world to seek and save them; who disbelieved and rejected the SON, counting the blood of the covenant, wherewith they might have been sanctified and saved, an unholy thing; who have done despite unto the SPIRIT of GRACE, and turned a deaf ear to all his calls and admonitions; in a word, who have despised eternal happiness.... spurned at every thing good and serious; and who pursued only the evil propensities of their own depraved heart: this all put together is such a prodigious mass of sin; such an intolerable complication of wickedness....of every thing offensive and provoking to God; that it is no reflection on his goodness to give them up the victims of eternal justice.

I will now select a few arguments, from many others which might be offered, to prove, more directly, that the punishment of the wicked in a future state will be of endless duration.

The human race, on account of sin, is subjected to the curse of God. This curse is pronounced upon all those who are under the law: *As many as are of the works of the law are under the curse; for it is written, cursed is every one that continueth not in all things written in the book of the law to do them* (Gal. iii. 10.) But as this curse is pronounced upon mankind on account of sin, those who have not a written law, as well as those who have, are implicated in it; *For the Scripture hath concluded all under sin; (Gal. iii. 22.)* for this plain reason, that *All have sinned and come short of the glory of God. (Rom. iii. 23.)* Now to deliver mankind from this curse, CHRIST died on the cross; who therefore, *Hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree (Gal. iii. 13)* Those who believe on him with the heart unto righteousness are interested in his sacrifice, and are, therefore, delivered from the curse in time, and shall be forever. But on those who believe not in him, and in whose life the fruits of righteousness, consequently, cannot appear; the wrath of God, in that curse, continually abides. (John iii. 36) Dying in this state, in the day of judgment, this curse

will be finally pronounced, and executed on them by the sentence and authority of the Judge. (Math. xxv. 41.) After that all opportunity of obtaining interest in the atonement which CHRIST has *already* made for sin, ceases ; so that, by *that* atonement the damned can never obtain deliverance from that renewed curse which shall be pronounced upon them in the day of judgment. Now, as the wisdom of God devised no other plan of delivering mankind from the curse, but by the death of CHRIST on the cross ; the consequence is, that, if those, who shall be subjected to that renewed curse in the judgment, ever obtain a deliverance from it, it must be by CHRIST's dying again on the cross for their sins. On this pivot is suspended the whole hope of the damned for deliverance from that punishment to which they shall be subjected after the judgment. But this is, indeed, a forlorn hope. For the apostle declares : *CHRIST being raised from the dead dieth no more, death hath no more dominion over him.* (Rom. vi. 9.)

In the passage which is usually called the parable of Dives and Lazarus, our Savior tells us : *There was a certain rich man who was cloathed in purple and fine linen, and fared sumptuously every day ; and there was a certain beggar named Lazarus, who was lain at his gate full of sores, desiring to be fed with the crumbs which fell from the rich man's table....and it came to pass that the beggar died, and was carried by angels into Abraham's bosom : the rich man also died, and was buried ; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and wet my tongue ; for I am tormented in this flame. But Abraham said, Son, remember, that thou in thy life time receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides this, between us and you, there is a great gulph fixed ; so that they who would pass from hence to you cannot ; neither can they pass to us who would come from thence.* (Luke xvi. 19....26.) This passage contains a view of the state of the good and bad men after death ; and contradicts the principle, that the state of either can be changed after that event.

Bishop NEWTON argues the possibility of the repentance of the damned, and of their subsequent restoration to a state of future felicity, from the idea that the righteous, in their future state of happiness, may possibly degenerate from their righteousness, become wicked, and be subjected to future punishment.* But the passage before us contradicts both the *premises* and the *conclusion* of the learned Bishop's argument; by declaring that there is an impassible chasm between the righteous and the wicked, which makes it utterly impossible, on the ground of the divine decree and determination, for the righteous ever to become as the wicked, or the wicked as the righteous. This view of the passage is corroborated by other plain testimonies of the inspired writings. SOLOMON says, *Whatsoever thy hand findeth to do, do it with thy might ;...employ all your energies in the performance of it, in the season of opportunity or of life...for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest....* in that state to which death shall consign you, there is no opportunity....no possibility to change your moral character by the attainment of religious knowledge or wisdom; nor can any device be contrived by which you can work out your salvation. (Eccles. ix. 10.) The testimony of JESUS CHRIST to JOHN is more explicit still, that the future state, both of good and bad men, is unalterable. *He that is unjust, let him be unjust still ; and he that is filthy let him be filthy still ; and he that is righteous let him be righteous still ; and he that is holy let him be holy still ;* (Rev. xxii. 11)....If then, the future state of men be unalterable; and a sentence shall be pronounced upon the wicked in the day of judgment, which shall subject them to personal punishment in that state; that *punishment* must necessarily be *eternal*.

In the view which our Savior gives us of the process of the final judgment, and the result of it both to the righteous and the wicked, the *eternity* of future *punishment* is clearly taught. *These, i. e. the wicked, shall go away into everlasting punishment, but the righteous into life eternal ;* (Mat. xxv. 46.) Which eternal duration of punishment is expressed more fully to John in the Revela-

tions, where it is declared, that it shall be *Night and day...* without intermission; and that too, *For ever and ever.* (Rev. xx. 10.) Those who dispute the doctrine which we here maintain, allege that the words *everlasting, eternal, forever*, often only signify a *long time, a limited period*, and not a strict *eternity*; and that they are to be so understood in these passages. God promised, that the sons of Aaron should minister before him in the priest's office *forever*, (Chron. xxiii. 13.) but the office of the priesthood has long been transferred from this line. The passover is called *an ordinance forever*, (Exod. xii. 17.) whereas this ordinance was designed to be discontinued with the ending of the Jewish dispensation. The servant in the Jewish law is said to be obliged to serve his master *forever*, (Exod. xxi. 6.) but it is well known he was to serve him only till the next year of Jubilee, when all servants were to be released from servitude. The temple is called *an habitation of God forever*, (2 Chron. vi. 2.) whereas it has long since been totally destroyed. Sodom and Gomorrah are said to have endured the *vengeance of eternal fire*, (Jude 7.) whereas that fire continued no longer than till it had reduced those cities to utter destruction. In reply to the objection urged from these passages, we remark, that in all these cases the sense of the terms *forever*, and *eternal*, is limited by the very nature of the things which are spoken of; but there certainly is not any thing in the nature of future punishments which should so confine or limit their signification. In the former cases it was impossible, in the nature of things, that the terms employed should denote a strict and absolute eternity: but in the latter case such an impossibility will scarcely be contended for. If the phrase *forever and ever* do not express a proper eternity, I know of no expression which can convey the idea of it. But if it do express that idea, then, being applied to the duration of the punishment which the wicked shall suffer in the future state, it clearly proves it will be eternal. Moreover, let it be remarked, that, in the passage of our Savior above referred to, the punishment of the wicked, and the happiness of the righteous, as to the duration of them, are each expressed in the same way; nay, in the

original with the same word, (*αἰώνιος*) by which the variation of the phrase in our version is entirely unauthorized. It is generally granted, that the happiness of the righteous will be *absolutely without end*. And if our Savior's words express this idea in the one clause of the passage, I can certainly see no reason why the same word, used in the other in reference to the punishment of the wicked, should not express the same idea. It is not reasonable to suppose that in a passage of but *twelve* words, our Savior should use *two* of them in diametrically opposite senses; and that too without giving the least hint or notice of such opposite meaning. The sense of the word in both clauses of the passage must be the same. And therefore, if, in the case of the wicked, it express only a limited duration of punishment, then, in the case of the righteous, it can only express a limited duration of happiness. But if, in the case of the righteous, it express a real eternity of happiness; then, in that of the wicked, it must express a real eternity of misery.

Our Savior tells us, the wicked will be subjected to the same punishment in the future state as that which is inflicted on the Devils....that they will be driven with a curse into that everlasting fire *prepared for the devil and for his angels*, (Mat. xxv. 41.) Now the apostle Jude tells us, the punishment of devils is an *eternal* punishment. *The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.* (Jude 6.) In this punishment he has reserved them *in everlasting chains*. The word (*αἰδῖος*) which is here rendered *everlasting* is derived from one (*αἰ*) which signifies *ever* or *always*. It occurs but in one place more in the New Testament. *For the invisible things of him from the creation of the world, are clearly seen, being understood by the things which are made, even his (*αἰδῖος δυνάμις*) ETERNAL POWER and Godhead.* (Rom. i. 20)....In this passage it signifies eternal, absolutely *without beginning, or end*: and in the former place it signifies *perpetual,....without end*. Now if Devils suffer punishment which is absolutely *without end*, and wicked men, in a future state, are subjected to

the same punishment in *kind*, is it not reasonable to conclude, that it will also be of the same duration?.... To me it appears perfectly clear; and that for this reason: Sinners who shall be subjected to that punishment, shall have it inflicted on them....for disbelieving in CHRIST; for trampling the blood of the Covenant, wherewith they might have been sanctified and saved, under foot....manifesting thereby the highest degree of enmity, opposition, and rebellion against God, that the human heart is capable of; and for abusing the most mild and benevolent dispensation of God to man. Now can Devils do more than this? Did CHRIST ever die for them? Were the benefits of his atonement ever made possible *for* or offered *to* them? And are not the sinners crimes, in these respects, aggravated even beyond diabolical wickedness? I confess, I can see no reason on this ground, why Devils should be punished eternally. ...without end, and the punishment of wicked men be but of a limited duration. Of the two I should be inclined to think that the Devils themselves have the fairer prospects of obtaining a deliverance from their punishment.

In the ixth chapter of Mark, our Savior speaks three times of men's being *cast into hell-fire, where their worm dieth not, and the fire is not quenched*. These words fairly convey this idea, that in that future state of punishment to which sinners are exposed....which is described by their being *cast into hell-fire*, their upbraiding *conscience* shall be as a *worm* that dieth not, but with unutterable anguish shall prey perpetually upon the heart: that in this punishment the fire of divine wrath shall penetrate into the soul of the sinner, who shall endure its unquenchable fury throughout all the endless ages of eternity. On the scheme of a future deliverance from this state of punishment, if it be consistent with these words of our Savior, those who are delivered must leave their *conscience* behind them, a prey to the worm that never dies; for it is *in that fire of hell* that the worm dieth not. In this case they must enjoy the state of happiness to which they are restored, without a conscience; for it is absurd to suppose, that they can possess a happy conscience in *heaven*, and that conscience, at the *same time*,

be tormented in *hell-fire* with the worm that never dies. Or if they be delivered from that punishment to a state of entire conscious happiness in heaven, then the words of our Savior are not correct that in this fire *their* worm dieth not; for it is no more *their* worm, but the worm of those who remain there, which is still tormented. But will men be capable of enduring that future torment eternally, which is signified by the worm that dieth not, and the fire that is not quenched? Bishop NEWTON positively denies it. He says; "It is impossible for any creature to live in eternal torments."* But, perhaps, the reason which our Savior here gives for the worm's dying not, and the fire's not being quenched, *For every one shall be salted with fire, and every sacrifice shall be salted with salt*, did not occur to his lordship's recollection at the time of his thus denying the possibility of the wicked's subsisting in a state of eternal torments. And probably the explanation which he gave of this passage, in another part of his works,† had likewise escaped his memory at that time; for, if I understand the sense of words, he has there palpably contradicted what he here asserts. When our Savior spake of their worm's dying not, and the fire's not being quenched, the Bishop says, "Some of his hearers might, perhaps, think it strange that their worm should never die; and their fire should never be quenched; and hardly believe it possible for them to subsist forever in such a state of torment: and therefore he now assigns a reason how it comes to pass that their worm dieth not, and the fire is not quenched. For every one shall be salted with fire; the *fire* shall be to them as *salt*; it shall not consume but season them, and so make them capable of subsisting for ever in everlasting burnings." Here (tho' it contradict what he afterwards asserted) the Bishop is correct in his interpretation. To suppose such an objection as he has stated to have probably arisen in the minds of our Savior's hearers when he said, *Their worm dieth not, and the fire is not quenched*, is perfectly natural. And to confute such objection appears to be the obvious design of our Savior's adding: *For every*

* Vol. vi. p. 362. † Vol. v. p. 3.

one shall be salted with fire, and every sacrifice shall be salted with salt. " Which words most naturally admit of this sense, that the offenders spoken of shall be preserved entire to suffer the punishment threatened, tho' it might seem that they would, in no long time, be totally destroyed by it : as if our Savior had said : ' Those who shall be cast into this fire, shall be preserved from wasting by the very fire itself. As the flesh of every animal, offered to God in your Jewish sacrifices, is kept sound and fit for use by being (as the law in that case directs) *salted with salt* ; just so the fire itself shall act upon these victims of divine justice. Like salt sprinkled on your legal victims, it shall preserve these offenders entire, and in perpetual capacity of subsisting to that use to which they are destined.' Now if such be the sense of the words, it is evident they contain a full and decisive proof of the eternity of future punishments. Being given as a reason and explanation of that doctrine, they are not susceptible of any vague interpretation, as is the case with the words *eternal, everlasting, and forever*, in which the doctrine is usually expressed ; but must necessarily be understood as affirming the literal truth of the thing for which they would account."*

It is an idea which pervades the whole New Testament that men are saved purely by grace, through the merits of JESUS CHRIST. *By GRACE are ye SAVED through faith, and that not of yourselves, it is the GIFT of GOD ;* (Eph. ii. 8.) is a golden sentence of the apostle Paul, which expresses the whole economy and manner of human salvation. And it is not only in this life that men are saved through CHRIST from sin, but, in the same way, the apostle declares, we are delivered from *the wrath to come*. (1 Thes. i. 10.) Accordingly, that great multitude, which was exhibited to John in prophetic vision, which no man could number, of all nations, and kindreds, and tongues, standing before the LAMB, clothed in white robes with palms in their hands ; are represented crying with a loud voice, and ascribing salvation to God who sits upon the throne, and unto the LAMB. (Rev. vii. 9, 10.) It is plain, from the Scriptures, that this is the only way of salva-

* Bishop Hurd.

tion ; for the apostle declares, that, besides JESUS CHRIST of Nazareth, *There is salvation in none other ; for there is none other name under heaven given among men whereby we must be saved.* (Acts iv. 12.) But those who shall be subjected to punishment in the future world by the sentence pronounced upon them in the righteous judgment of God, have certainly *no interest* in that name. For, of those who have interest in that name, God declares, *Their sins and their iniquities will I remember NO MORE.* (Heb. viii. 12.) It would be extremely strange, after such a promise as this, to pronounce a sentence of condemnation upon them for their sins and their iniquities, which would subject them to the torments of hell-fire ! Besides this, those who are interested in this saving name of JESUS CHRIST, are his CHILDREN ; and how incongruous is it to suppose, that, upon such, he, as the Judge, will pronounce the sentence, *Depart from me ye cursed into everlasting fire prepared for the devil and his angels.* The persons, therefore, who shall be subjected to that punishment, have no interest in CHRIST *before* it is inflicted on them. Nor can they ever *after* it obtain an interest in him, unless he again become incarnate, and suffer, and die on the cross for their sins ; which we have before proved, from the testimony of an inspired apostle, (Rom. vi. 9,) to be impossible. Now if, under these circumstances, they ever obtain deliverance from future punishment, it can be on no other condition than on the ground of *strict law and justice.* But then, on this ground, it must be remembered, that the demands of law and justice, under whose penal sanctions they suffer, are infinite ; and, that, consequently, the act of their suffering must have infinite value attached to it, or it can never yield that satisfaction which they require. But as no act of a finite being is, or possibly can be, infinitely valuable, the consequence is, that the divine law and justice must be satisfied by the *eternal or infinite duration* of their punishment. But, supposing, that their enduring this punishment for a certain limited time, not properly eternal, would satisfy the demands of law and justice, procure their deliverance from that punishment, and their subsequent possession of eternal salvation ; would this

be salvation on the ground of *grace* or of *justice*? It would certainly be on the ground of *justice*; for the criminal who has suffered all the penalties of the law for his crime, would be insulted, if it were said to him that he is released from further punishment on the ground of mercy or *grace*. But does this agree with the representation of this case by the gospel, in which our present and future salvation is declared to be *entirely* by the *grace* of God, *through JESUS CHRIST*? This scheme of universal salvation is, therefore, certainly not the gospel scheme of salvation; for *this* founds it upon *grace*... *that* upon *justice*. Moreover, if any should be delivered from future punishment, and finally saved on the Universalists' scheme, it would create an immediate jar in the songs of heaven. Those who are interested in *CHRIST*, and obtain eternal salvation through his merits, will ascribe the praise, where it is justly due, to the lamb who sitteth upon the throne. *Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests to God and his Father: to him be glory forever and ever,* (Rev i. 5, 6,) will constitute the burden of their joyful songs throughout the pleasing exercises of a whole eternity. But such could, not, with propriety, be the song of those, who, on the Universalists' plan, obtain salvation after having passed through the punishment of hell-fire. Their song could, with propriety, have no reference to the Savior at all; for, on this scheme, he has no concern whatever in their salvation:....it could only be couched in some such strain as this: *Unto the fire of hell which punished us, and hath purified us from our sins in its tormenting flames; unto that be glory forever and ever*....Such an absurd idea of discord in the harmonious society of heaven, must convince every man of unprejudiced mind, that the scheme to which it seems so fairly attached, is as far removed from truth, as it is derogatory to the glory of the Redeemer.

END OF SECOND SERMON.

SERMON III

MATTHEW iii. 7.

WHO HATH WARNED YOU TO FLEE FROM THE WRATH TO COME?

IN the preceding discourses which have been addressed to you from this text, I have endeavored to show....That sinners are the objects of divine wrath, which is revealed against them personally for their sins :....That this wrath shall come upon them in the calamities which they shall suffer in this life ;....in the hour of death ;....in the day of judgment ;....and, in eternity :....That in eternity wrath will be executed on them in their being subjected to real, personal punishment for their offences committed in this life :....That the infinite evil of sin ;....the unchangeable turpitude of the sinner's character ;....and the divine immutability vindicate the justice and the goodness of God, in the eternal punishment of the wicked, against the objections of Universalists to that doctrine :....and,....That the plain testimony of the Scriptures proves, that the future punishment of wicked men will be of endless duration.

You will permit me to say, my brethren, is it not from a deficiency of compassion to the souls of my fellow-men that I have called your attention to this subject. I do most sincerely assure you, my benevolence extends to all my fellow-sinners. To hurl anathemas against them, is as uncongenial to the feelings of my heart, as it is unpleasant to them. But when I consider the view which the inspired Oracles give of their natural sinful state....a view corroborated by the testimony of experience and of observation ; and when I reflect on the awful threatenings which the great God has denounced against them : I feel

convinced it were not benevolence....it were not compassion, but unfaithfulness to God, and to the souls of men to be silent on the subject. It is this conviction, principally, which has led me, under a fearful impression of the danger to which sinners are exposed, to call your attention to the subjects which have, in these discourses, employed our meditations.

What sympathetic heart is not pained at the prospect of the alarming destiny of the wicked? Where is the man of generous feelings who would not stretch forth the helping hand to rescue a fellow-mortal from threatened destruction? I know the pious wish glows in the bosom of every good man, that the unhappy mortal who is braving the terrors of the ETERNAL, may be convinced of his danger, and induced to flee from the wrath to come.

O God! shall any who have heard it announced from thy word, that indignation, tribulation, and wrath are revealed against the wicked;....that in eternity they shall be punished....eternally punished for their sins, ever drink of the cup of trembling, and endure the fierceness of eternal vengeance? We beseech thee, O God, prevent it.

For *you*, sinner, this pious wish glows in the bosom of the just. I shall endeavor to promote its design, with a sincere view to your welfare, and to prevent, if possible, your future misery, by pointing out *the way* in which the danger to which you are exposed can be avoided; and by seriously, and affectionately *warning* you, in pursuit of that way, *to flee* from the wrath to come.

You will please to remember, that, affecting to disbelieve the reality of that danger is not fleeing from the wrath to come. It is flying in the face of God; calling in question his veracity; impeaching his truth; and exposing your souls to the imminent hazard of his displeasure. If ever you flee from the wrath to come, you must first obtain a feeling conviction of its reality. For till such conviction be obtained it can be esteemed an object of no serious apprehension; nor will you entertain any serious solicitude to avoid it. To obtain this conviction endeavor to avoid the mistake of considering the mercy, goodness, love and benevolence of the Deity as

forming the *whole* of his character, and as exclusively influencing the whole of his operations towards the human race. I am bold to call this a *mistake*, because the Scriptures instruct me, that God is *just* and *true*, as well as merciful and gracious; and from a firm conviction of this incontrovertable truth,

"A God all mercy is a God unjust.".....*Young. Night 4.*

Believe it therefore, a fact, which, if not true, destroys the whole character of Deity, that if he have made any declaration in his word, his truth will shine in the accomplishment of it, in perfect consistency with *all* the reigning attributes of his character. Having proceeded thus far, let it be your next care to examine the Scriptures on this subject. Read them with *prayer* to the God of all grace for the illuminating influences of his HOLY SPIRIT. A measure of that divine influence which enabled the prophets and apostles to *write* these divine oracles, is necessary to enable us to *understand* what they have written.... To proceed fairly in this inquiry, you must read the Scriptures in their connection, and not only in detached sentences. By reading them in this detached way, there is no doctrine, however absurd and contradictory to the general tenor of divine truth, which may not be plausibly proved;.... which their several advocates have not attempted to prove by their authority. This, however, is one of the most common mistakes which men commit in reading the Scriptures. They first establish a certain set of principles, which they tenaciously adopt as the standard of their religious creed; then resort to the Scriptures, and if not by fair construction, and obvious meaning; yet, by wresting and torturing their sense, they will, at all events, make them speak the language of their own preconceived conceptions. That those, who thus make fallible reason their guide, and then make the infallible testimonies of the word of God bend to its uncertain decisions, should be betrayed into the most palpable and dangerous errors, is by no means strange. Nay, the apostle tells us the event of their thus wresting the Scriptures, is, *their own destruction*; (2 Peter iii. xvi.) such an unhallowed touch of sacred ark of testimony, exposes them to

the justly merited stroke of judicial blindness. Venture not, therefore, on this ground of error and danger in your inquiries after divine truth. I will also recommend, in this inquiry, that you read the Scriptures with all such candid helps as you may have access to. I do not pretend, hereby to insinuate, that you should build or rest your faith on the opinion or word of any man. No; search, and think for yourselves; and believe as you find it fairly written in the book divine: for this alone is the infallible standard of truth. But such are the profound depths of the divine oracles, and the obscurities which attend them in their being transmitted to common readers, not in their original language, but in our own vernacular tongue; that, I presume it will not be thought a reflection on your understanding or judgment, to say.... in your reading them in this way, you will find many things *hard....exceedingly difficult* to be understood:.... many things in which you will be apt to adopt an interpretation foreign to the sense of the sacred writer..... This difficulty may be avoided, by availing yourselves of the assistance of those who have made it the business of their life to study and explain the word of God; and have blessed the world with their useful labors. It would be preposterous to recommend for your assistance, the labors of those, which, for *extent* and *profound*, or *critical learning*, are beyond your capacity. Or, were I to recommend those which to *me* appear the *best*, I might be thought *partial* in my choice, by those who do not consider them in the same point of light. I will therefore recommend such as will not, I presume, be objected to on these grounds. They are CRUDEN'S CONCORDANCE, and CANN'S Marginal BIBLE. These will afford you human assistance in your inquiries after divine truth, which will lead to the divine authority of the sacred text unincumbered with the private interpretations or bold glosses of men; by the diligent use of which, your *Faith will not stand in the wisdom of men but in the power of God.* (1 Cor. ii. 5.) By thus making the word of God the subject of your careful, serious, candid investigation, you may arrive....I feel certain, if you be sincere and diligent in your inquiries, you actually *will* arrive....to a con-

viction, that the wrath of God *is* revealed against the wicked, and an awful hell prepared, in the world to come, for the punishment of every obstinately persevering sinner. It is not, however, an ordinary conviction of this danger, that I would wish to be impressed upon your mind, or which would operate infallibly as a mean to induce you to flee from it. Many have such a conviction of it, who still, after the hardness of their impenitent heart, are continually treasuring up wrath against the day of wrath, and the revelation of the righteous judgment of God. This may, possibly, be the case with you. Your mere conviction of the wrath to come, may only prove a torch in your hand to light you on in the path to ruin, under the aggravated circumstance of having *known* and *believed* the danger of it. Labor, therefore, to obtain a deep and lively sensibility, that while you are in the path of known sin... of allowed crime, you are the objects of divine wrath; and in the high-way to eternal ruin. May God, in mercy, assist you in this necessary discovery, by stripping off the veil of darkness.... of delusion from your understanding; and giving you, by the influences of his HOLY SPIRIT, the most pungent conviction of his terrors threatened in his word, to be inflicted with pain on all the ungodly.

Permit me to say, also, that you are to flee from the wrath to come, in the exercise of evangelical *repentance*. This direction is given by the Baptist, in the words immediately subsequent to the text. Who hath warned you to flee from the wrath to come? *Bring forth therefore fruits meet for REPENTANCE*: not only repent of your sins as the way to escape the wrath to come; but let the sincerity of your repentance be evidenced by its proper fruits. Much is implied in the exercise of evangelical repentance. Time will not permit me to enter into a full discussion of the subject, but concisely to remark, that

It includes a *conviction* of the *infinite evil* of *sin*, as being committed against a God of infinite majesty and goodness, to whom the subject of it is under infinite obligations. Would you wish to obtain conviction of the infinite evil of sin? view the high and pointed marks of displeasure which heaven has, on various occasions, ma-

nifested against it ; and particularly raise your views to that awful spectacle which is exhibited on the summit of Calvary. What object is that which meets your view, extended on the cross, with visage marred, and purple streams fast flowing from his hands, and feet, and side ? What accent is that which proceeds from the cross, and strikes full upon your ear, filling, I am sure, your soul with sensations of horror, in the doleful complaint of the sufferer, *My God, my God, why hast thou forsaken me ?* (Math. xxvii. 46.) What bursting groan is that you hear, which rends the sky,....causes the earth to shake to her centre,....and wakes the slumbering inhabitants of the grave ? what object is this ?....what mean those awful sounds ?....My brethren, it is the Son of God on the cross ;....it is his flowing blood you see ;....it is his mournful complaint you hear ; it is his last expiring you feel reveberating so awfully upon your soul. The Son of God expiring on the cross !....what evil had he done to merit this ignominious death ?....evil ! he did none....he had none. *He was holy, harmless, undefiled, and separate from sinners.* (Heb. vii. 26.) *He was cut off but not for himself* (Dan. ix. 26)....not for any sins of his own. It was for the sins of a guilty world, he felt the bitter pang of death, and heaved his last expiring groan ! View here a proof more fully demonstrative of the infinite evil of sin, than the whole world, sacrificed to the demands of justice, or enduring the pangs of eternal death, could possibly exhibit. I need advance no further argument to prove the infinite evil of sin. If this do not convince us, nothing can.

If by this conviction we be led to repentance we must not only perceive the infinite evil of sin in itself, but as it is connected with us in our sinful character. Should not that astonishing display of divine love, exhibited to the world by the death of CHRIST on the Cross, forever bind the heart of rational intelligences, in whose favor it was displayed, to that dear and loving Savior who suffered so much, and died such an ignominious death for them ? Does not that infinite love lay them under infinite obligations to the dying Savior ? How great, then, must be their sin who disbelieve him....slight him....re-

ject him....and disobey his commandments? The magnitude of their offence is incalculable. And is not this the conduct of every unregenerate man whose mind is at enmity against God? (Rom. viii. 7.) Behold the wicked Jews, with malicious spite, compassing the death of the Lamb of God....exulting in his dying agonies on the Cross! Does not indignation kindle in your bosom at the enormous crime....a crime whose crimson hue surpasses that of all other crimes? But turn your eye upon yourselves;....consider your unbelief;....your practical denial of the Savior. These indicate the existence of the same passions in yourselves. By these *you also Crucify the Son of God a-fresh, and....in the practical tendency of your conduct....put him to an open shame,* (Heb. vi. 6.) Your sins, therefore, which you commit against this loving Savior, prove you in the highest degree ungrateful, and render you infinitely guilty. Until you feel that conviction of this truth, which the Poet expresses in these lines:—

“Twere you my sins, my cruel sins,

“His chief tormenters were;

“Each of my sins became a nail,

“And unbelief the spear :”.....*Watts.*

you will not enter into the exercises of that repentance in which you are called to flee from the wrath to come.

Repentance includes the exercise of *godly sorrow*. To teach you this, and, if possible, to inspire you with it, I would lead you, not to the flaming brow of Sinai, but to the foot of the Cross, there to sit like Mary at the foot of JESUS and weep; (Luke vii. 38.)....to look upon him whom your sins have pierced, and mourn, as one mourneth for his only son; and be in bitterness as one that is in bitterness for his first-born. (Zach. xii. 10.) The thundering maledictions of the law may fill the soul with terror; but it is only by the influence of that dying love which the Cross of JESUS exhibits, that it can be melted into ingenuous contrition, and reduced to the exercises of true repentance.

Repentance implies *amendment*. This properly constitutes the *Fruits meet for repentance*, mentioned by

the author of our text. It is described in the Scriptures by the wicked man's forsaking his ways (Isa. lv. 7.).... by his turning from his wickedness which he hath committed, and doing that which is lawful and right (Ezek. xviii. 27)....and by his restoring the pledge, giving again that which he had robbed, and walking in the statutes of life without committing iniquity (Ezek. xxxiii. 15.) To illustrate this repentance by amendment by one example: ZACCHEUS was a true penitent when he stood forth and said to the LORD:—*Behold, LORD, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold* (Luke xix. 8.) Go thou....repent....amend thy ways, and do likewise; and thus by bringing forth fruits meet for repentance, flee from the wrath to come.

But rest not in repentance :....You must flee from the wrath to come by believing in JESUS. It is certain the Scriptures reveal the wrath of God against those who believe not in him. *He that believeth not the SON shall not see life, but the wrath of GOD abideth on him* (John iii. 36)....*He that believeth not shall be damned* (Mark xvi. 16.) But they as explicitly declare, that, *He who believeth on the SON hath everlasting life* (John iii. 36)....that, *Whosoever believeth on him shall not perish,* (John iii. 16.) *but shall be saved.* (Mark xvi. 16)....What is the nature of that faith by which we may escape the wrath of GOD....avoid future destruction....and finally be saved?....It is certainly not a simple assent to the truth as it respects JESUS CHRIST; for the devils believe all this, yet still they tremble, (James ii. 19.) and are confined in everlasting chains, under darkness to the judgment of the great day. (Jude 6.).....It is not (as a Universalist Preacher has lately taught in this city) merely a medium through which we perceive truth, and for which he who possesses it is not a whit the better, or he who possesses it not, is none the worse. Be this medium what it may, the devils likewise possess it; for they have a more perfect knowledge of the theory of divine truth than men have: and yet, on that ground, they cannot be saved, as our Savior explicitly declares those who believe in him shall be.....That faith by which we escape the

wrath to come must mean something more than all this. And what that meaning of it is, we are told in John i. 12 : *As many as RECEIVED him, to them gave he power to become the sons of GOD ; even to them that BELIEVE on his name.* Here we are instructed, that to *believe* in CHRIST, is to *receive* him. It is to believe all the report which is made of him in the Scriptures of truth, respecting his divinity, human nature, mediatorial character, work, and offices : and cordially to receive him by submission to his righteousness as the ground of our justification ; to the operations and gracious influence of his Spirit for the renovation and sanctification of our nature. To those who thus believe in JESUS, *power...or privilege* is given to become the Sons of GOD ; in which character they are screened from the wrath to come, by being made the heirs of everlasting glory. *For if they be sons, then are they heirs....heirs of GOD, and joint heirs with JESUS CHRIST,* (Rom. viii, 17.) to that *Inheritance which is incorruptible, undefiled, and fadeth not away ; reserved in heaven for them.* (1 Peter i. 4.)

I will only add, that, on the ground of faith, you are to flee from the wrath to come in the way of all commanded duty. I will not here enter into that extensive field of meditation, to which a view of the several particulars of moral, or Christian duty, commanded in the word of God, would naturally lead me. The Apostle gives a concise view of the subject in the following passages. *The grace of GOD, which bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live righteously, soberly, and godly in this present world.* (Titus ii, 11, 12.) *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things.* (Phil. iv. 8.) These particulars comprehend a general view of the moral duties which are commanded in the scriptures. And we may be assured, that whatever duties are commanded in the Word of God, they lie directly in the way to salvation. And as there is but *one* way to salvation, it fairly follows, that he who does not yield

obedience to God in such particulars of commanded duty is not in that way, but in the way to destruction.... exposed to the wrath to come. But, let it be observed, that all our exercises in the way of commanded duty, must be founded on, and connected with FAITH in CHRIST. Without this, they are but heathen morality; but with it, they are Christian virtues....acceptable in the sight of God, and qualify us for his presence in heaven. They who thus do his commandments have right to the tree of life, and shall enter through the gates into the City of God. (Rev. xxii. 14.) For, to them, CHRIST, being made perfect, is become the author of eternal salvation. (Heb. v. 9.)

Having now pointed out the way in which you are to flee from the wrath to come, I will close this discourse by *warning* you, in pursuit of this way, *to flee* from that danger....I warn you by the value of your souls; by the dread which you feel of misery; and by the ardent desire of happiness which animates your bosom....to flee from the wrath to come. By pursuing the way which I have pointed out, you will be interested in the Savior, and your soul shall live;....misery shall be forever banished;....peace shall assume her gentle reign in your breasts;....and happiness....immortal happiness, shall be your portion forever. But by refusing to follow the plan of safety which has been concisely proposed to you, wretchedness and misery must be your inevitable portion. Your soul stained with sin, and guilty of innumerable offences before God; unfit for his presence, or the society of heaven, must be driven into regions of darkness and despair. On this ground, I warn you to flee from the wrath to come; because, God, who cannot lie, has positively declared in his word, that this shall be the doom of every impenitent, unbelieving sinner, who disobeys his commands. (Jude 13....2 Pet. ii. 12....17.)

I warn you to flee from that impendent danger, by the mercies of God which call you to that exercise. In tender mercy, God expostulates with sinners in the way to ruin, on the absurdity and danger of their conduct: *As I have said the LORD, I have no pleasure in the death of the*

wicked, but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel? (Ezek. xxxiii. 11.) Besides this, to save you from the wrath to come, JESUS died; the gospel is preached to you; and the SPIRIT of GOD strives with you. Will you, then, notwithstanding the tender compassion of the Father; the dying love of the Son; the strivings of the Spirit; and the calls of the Gospel; madly, and obstinately urge your way to everlasting ruin? O sinner stop.... I beseech you stop; provoke not the thunder of divine vengeance to fall upon your guilty head:....Invite not the awful terrors of eternal death, even under the enjoyment of all those mercies which are vouchsafed to save you from it. This would augment your guilt, and make the fire of divine wrath burn with more resistless fury in your punishment. Flee, therefore, I pray you, from the wrath to come.

And as it is uncertain when this wrath may come; as death may now be on his way to end the period of your mortal life....irrevocably to fix your character and your doom forever; I warn you to begin *now* to flee from the wrath to come. *Behold now is the accepted time; behold now is the day of salvation* (2 Cor. vi. 6.) *To-day, therefore, if ye will hear his voice harden not your hearts, lest God swear in his wrath you shall not enter into his rest.* (Heb. iii. 7, 8, 11.) Of how many golden opportunities has not the fatal propensity to procrastinate the work of repentance....of salvation, already deprived you? Let the experience of this loss teach you wisdom, and urge you the more diligently to improve your present moments and opportunities. No longer delay the work to which the commands of GOD, and a prudent regard to your own present and eternal happiness, invite you. You stand upon the breaking precipice of time, from which thousands round you daily fall. You hold your life by the most precarious tenure. "The spider's most attenuated thread is cord, is cable" to the tender tie which binds you to it. Eternity is advancing with awful aspect. If by the stroke of death you are ushered into it unprepared to meet your Judge, you will then experience, alas! too late, that there

" No composition sets the prisoner free :

" Eternity's inexorable chain

" Fast binds ; and vengeance claims the full arrest....*Young. Night 2*

I warn you therefore, without one moment's further delay, to flee from the danger to which you are exposed. By the tender mercies of God our heavenly Father ;.... by the agony and dying groan of our dear Redeemer ;.... by the terrors of death and of judgment ;....by the indisscribable torments of the damned ;....and by the joys ineffable of the blest who surround the throne of God in heaven ;....I warn....I solemnly warn you, to flee from the wrath to come.

ERRATA.

The following were discovered too late for correction.

Page 11, line 2, for *to* read *too* ; and for *too* read *to*.

..... 13, 5, from bottom, after *hungry*, insert *a....*;

..... 33, 7, from bottom, in some copies, insert *it* after *of*, at the end of the period.

